The European Harvest Field

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A CRYING NEED IN CZECHOSLOVAKIA

MARGARET M. GRIFFITH

The members of the Fellowship family have been reading about Mr. Charles Lukesh and his work, as he or Miss Kauffman related it. At present, there is such a crying need in their work, and as no response has come to previous appeals, my heart is touched to add my appeal to theirs. Will you who read this, take hold of God in **believing** prayer for the speedy supply of this need?

While in Volhynia, preaching Christ in thirty-one villages through an interpreter, very frequently I met Mr. Lukesh who was there to visit the Czechish villages. I can see him now on his bicycle, with a wide brim straw hat, and a long coat flying in the breeze, as he sped over miles into places where no true ambassador for Christ had been for years, and where only earnest soul-seekers would care to brave the hardships. In astonishment I learned that by God's grace he had made arrangements for six meetings in one day, and held three that same day, and three the next.

In one instance where he visited the public school, as he frequently did, he spoke to the children of Christ; and all went well, because the teacher (by his dress) took him for a priest, until he prayed. After the prayer, he forbade him to speak, closed the school and reported him to the police. They saw that his meeting was cancelled in the next town, but he went on to the next. It was after he had left the house an hour that the policemen visited it, searched it thoroughly, but of course did not find God's servant. Amid persecution and hardships, he sowed the Precious Seed on pioneer soil.

Charles Lukesh, burdened for souls in Czechoslovakia, together with Miss Hollas and Miss Edna Kauffman, holds four meetings a week in four languages, conducts several Sunday Schools, and is editing a Czechish magazine.

During the last year, as soon as the authorities have learned that souls are being saved the proprietor has been forced to ask him to move his Gospel Hall. At present the Roman Catholics are building a huge granary near the hall, which cuts off the entrance. Surely you see that this native Czech needs a small place which he can call his own.

At present he is editing a monthly Czechish magazine. He prints 10,000 copies for $30.00. His desire is to print 100,000 copies monthly, that it may go to all parts of the Republic, and to Czechish colonies everywhere. He needs $120.00 monthly for this. He is sending a

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A DAILY VACATION BIBLE SCHOOL IN BULGARIA

(See page 12.)

THE BAPTISTS IN ROUMANIA

A Chapter of Most Brutal Lawlessness

(Translated by Pastor J. B. Epp from the report of a *secular* daily paper in Roumania)

It is an old chapter, yet ever new: namely, that of the persecutions of Baptists in Roumania, which stands in strict opposition to the laws. Especially are the laws violated by those who are set in particular to guard them. The constitution guarantees religious freedom to all; but it has turned into a freedom for the police to brutalize the poor Baptists. About a month ago the "Vorwarts" (a daily paper in the city of Czernowitz) related of a group of Baptists, men and women, whom a policeman forced to undress and to take a plunge (a mockery of baptism) into the river. Then they were taken into a cellar where the men were mistreated cruelly and the women raped.

Notice is being taken of these persecutions of Baptists by people in other lands. A convention of Southern Baptists of the United States (representing fifteen million people), in a meeting at Atlanta in 1924, loudly protested against the persecutions of their fellow-Baptists in Roumania. In the same way the General Assembly of Baptists in Berlin, Germany, filed their protest in 1926. The Baptists in Roumania are completely ostracized from all human society.

Owing to these protests of foreigners, and under the pressure of public opinion in Roumania, the Minister of the Interior felt it necessary to emphasize the resolutions of freedom for Baptists, which are on paper.

Strong commands were given to the police all over the land not to molest the Baptists or any other sects in the land, but in spite of it all these persecutions do not stop. Meetings are being broken up and children of Baptists are kept from advancement in their classes in school. In short, conditions in general are as they were before, and all agreements on the part of the government are a dead letter. The police know well that no one will interfere with their lawless actions.

Thus, on March 16th of this year, the eighth police division of the city (Czernowitz)—in the face of all regulations—has forbidden the Baptists to assemble. A new wave of persecution is the consequence. Here are a few facts:

A few weeks ago two Baptist friends were conversing together on the street. A policeman appeared and arrested both for no other cause. At the police station they were put to cutting wood for half a day. Then they were released with these words: "There is nothing

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

"GOOD NEWS FROM A FAR COUNTRY"

By the Office Staff

What joy is comparable to that of a servant of the Lord's seeing visible results of his "seed-sowing" in a "field" which would be regarded as an exceedingly difficult one to cultivate?

Our Brother Mishkoff in Bulgaria reports that he has experienced the indescribable joy of seeing "a great harvest." In fact, for the past several months he has had a glorious reaping-time in many towns and villages where he and his co-workers have carried the Gospel of God's grace by Word of mouth and through the printed page. "We have never seen such a wave of blessing! It is a glorious sight to see the crowds flocking to our meetings to listen to the searching messages from God's Word * *." He then goes on to give us intensely interesting details concerning his missionary labors in the different needy places throughout Bulgaria. This good news stirs our hearts to their very depths, and causes us to voice our profound gratitude to our great God in a mighty shout of praise!

Who can fully appreciate what it means to those who have been enslaved by the false doctrines of Rome to be brought out into the marvelous light of the Gospel and the glorious liberty of the children of God? In several instances, Brother Mishkoff tells us that there have been several members of one family "born again" and brought into a vital and personal relationship with their Lord and Master. Among the many notable instances of men and women yielding their lives unreservedly to the Lord and entering into consequent joyous fellowship with Him who yearns for a complete abandonment to His love, was that of a rich young man in a town in which Brother Mishkoff was holding services. Not only did this man indicate his desire to compromise no longer with the world, but earnestly besought Brother Mishkoff to return "very soon" to conduct a fifteenday evangelistic Campaign.

Our Bible Women in Bulgaria have also been mightily used of the Lord in their meetings for mothers, in house to house and hospital visitation and tract distribution. Mrs Mechenova reports that in connection with their jail ministry, seventy-five prisoners have expressed their desire to possess a Bible and some books of a spiritual nature. "I promised to supply them," she said, "hoping you will be able to send them."

But for lack of time and space, we would like to go into the details of our Colporteurs' work, for there are so many encouraging things we might tell of their truly sacrificial work. One young man who has visited over fifty-one villages in the space of five months, in his ministry of the Word, traveled all the way by foot!

We, at home, feel an increased sense of responsibility to bear up in faithful intercession our Brother Mishkoff and his several co-laborers, whom God is pleased to make a channel of rich blessing to this "dry and thirsty land."

We wonder if there is one of our prayer-helpers who would care to undertake the support of one of these colporteurs in Bulgaria; or perhaps the Lord has a child of His, somewhere in this country, who would rejoice in the privilege (for it is a God-given privilege to fellowship in this great work, we believe) of supporting in whole or in part our Brother Mishkoff. We have not been led to place this need before our readers before this, but we somehow have the conviction that it is now the time to present this opportunity. May God lead!

"WHERE THERE IS NO VISION, THE PEOPLE PERISH"

Several days ago there came into our office a fine, cultured young woman, a genuine Christian, who informed us that she was a native of Czechoslovakia, having come to this country about four years ago. She further added that she was reared in the town in Czechoslovakia in which our Brother Lukesh carries on his Gospel ministry, and her purpose in calling was to request us to have our Brother, or one of his assistants, call upon her parents, if possible.

The story of how this young woman had been brought into a saving-knowledge of the Lord Jesus Christ was a gripping one, and we rejoiced to hear her say that she had lately reached the place where she was willing to be used of the Lord in His service wherever He might lead, even though it be in her native land.

One remark she made during her visit with us, we feel we should pass on to the members of our fellowship-family. "I am so glad," she said, "that some of God's children in America have a vision of the spiritual need of the people of my country, as well as of the entire field of Europe, for it seems that most folks think of other lands than Europe when missionary activities are mentioned."

How true that is! Little do we realize the state of those in Czechoslovakia whom she described, who, reared in the superstitions fostered by the church in authority, are kept in gross spiritual darkness. They profess that they know God; but in works they deny Him, not knowing the grace of God that bringeth salvation. Are they any better off than those in darkest Africa or idolatrous China?

We praise God anew for our ministry in this part of His vineyard, where we have an unlimited opportunity to make known His saving and keeping power. Our Lord has those in every land whom He will call out to be members of His body, and so we will unitedly pray that we may not fail to make Him known in this needy place.

"HE WILL NOT FAIL"

The greatly-needed building for which our Brother Lukesh has been praying for several years for the furtherance of his Gospel ministry in Znojmo, Czechoslovakia, is, we believe, in sight, for we have received several communications from our friends in America, telling us of the prayer-burden they carry for this phase of our work.

Surely this undertaking is of the Lord, and we by faith claim His promises for the supply of all our need, from the least to the greatest, even that of a suitable building with rooms large enough for Gospel meetings, Sunday-School classes, also living quarters. In this town where so few know the Lord Jesus Christ in the true sense of the word, we believe our Lord would have us establish a permanent "lighthouse" whose beams of Gospel light will penetrate the darkness of the entire country of Czechoslovakia. Though we have but a few dollars towards the purchase of this building, we know this, that **He will not fail** to raise up friends who will make the continuance of this blessed work possible.

HENRY MARTYN

(1781—1812.)

One, who could help Charles Simeon—in his work,
The Cambridge preacher—simply by the fact,
That Simeon had his portrait on his wall,
Must have possessed a mighty influence.
Thus it was with the subject of this sketch.
Few seem to know his great ability.
Entering College early, at sixteen,
He won from his great University
The highest honours she could give to him.
During his College course, he found the Lord.
The way of doing so was simply this—
Moved by his father's death, he read God's Word,
Prayed with real fervour, and, then, found it true,
That "he who seeks" shall also surely "find."
He could not keep the Good News to himself.
Converted as a youth, still young he went
To bear the Saving Truth to other lands.

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EDITORIAL

SERVING THE LORD

"For ye serve the Lord Christ" *(Col. 3:4)*.

Serving the Lord according to His own revealed will in His Word, is one of the ways by which the believer gives practical expression of the Christian life. We are saved, not merely that we might be happy in time and be taken to Glory by and by, but that we might serve the Lord and show forth His graces to those about us. The Lord would have each one of His people serve Him in life; the interrim between conversion and the return of the Son of God from Heaven should be filled up with glad and joyous service for Him. Idleness and indolence are contrary to the Lord's will and purpose for His people; a life of selfish ease and spiritual indifference is contrary to the example of Christ and His Apostles, as well as to the spirit of Christianity and the teaching of the New Testament.

Some one may say, "I have no special gift for service and therefore I am excused from service." But we reply: No special gift is needed to serve the Lord, neither is it needful for one to have a special call from God to do so. Each and every believer can and may serve the Lord, and in fact, is expected to do so; no matter what talent or gift he may possess and no matter what his calling in life may be, so long as he is moved by love for the Lord. The spring of all real service is love. Without it the most abundant and diversified services are robbed of the savor which would make them acceptable to the Lord. The humblest, the simplest and the meanest possible service undertaken and accomplished in the spirit of love has a fragrance altogether its own. The service of love alone is acceptable unto the Lord. The moment legality enters into our service it is robbed of its savor. Love and legality are diametrically opposed the one to the other. Love service alone delights the heart of the Lord and this every believer may render.

HOLY PURPOSE

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" *(Dan. 1:8)*.

Daniel was in God as the result of a holy purpose, and God was with him in miraculous power. Daniel, though in Babylon, was nevertheless separate from its ways and doings. The place of separation is the place of power and spiritual enlightenment. Daniel's experience in the king's court in reference to the king's meat and wine, lay at the foundation of all his future power, wisdom and usefulness. Here he took a firm stand for God, dared to do what was right, when only a young man, possibly seventeen or eighteen years of age. He learned to say "No," he was willing to be singular, he had real heart conviction and also the courage of his conviction.

1. Daniel Knew What Was Right in the Sight of God because He Knew the Law of God and Believed It. Too many these days, do not know the will of God, because they do not know the Bible. They read nothing but news and trashy literature, and so they are shallow and flimsy in character. Their minds are beclouded by the confusing principles of human opinions, men-made creeds and worldly philosophies, and so when the light of God's Truth shines unto them they close their eyes in prejudice.

2. Daniel Had a Heart for God and His Will. He had the will of God in his heart, because the Truth he knew and believed gripped him vitally. He did not only go through the Bible in his study, but the Bible went through him in its spiritual power. His faith was no mere intellectual, historical and mental faith, but a living, vital and energetic faith. The Word of God was Divinely inwrought into his heart, and so he had a heart for God and His will. A willingness to do God's will is the first requisite to knowing it *(John 7:16, 17)*.

3. Daniel Dared to Stand for God and Live Out His Faith. Daniel was possessed with a holy purpose, and so stood in a firm determination. The man who has a holy purpose, also has a strong will. Daniel was in perfect harmony with God, he enjoyed a living fellowship with Him. He sought to please God, and therefore, refused to comply with anything that would hinder him from so doing. We too, should have the will of God in our heart, carry it around with us wherever we go, and then in every undertaking and act in life, consult it. This will produce strong Christian character and bring forth a Godly and holy life.

The story is told of a famous king of Poland, who did brave deeds in his day, and confessed that he owed his excellent character to a secret habit which he had formed. He was the son of a noble father, and he carried with him a miniature portrait of this father, and often looked upon it. Whenever he went to battle he would look upon the picture of his father, and nerve himself to valor. When he sat in his council-chamber he would secretly look upon the image of his father, and behave himself royally: for he said, "I will do nothing that can dishonor my father's name." Now, this is just the thing we Christians should do—carry with us in our hearts the Word of God, and therein look upon the picture of our Lord Jesus Christ, that noble character, the express image of our Father, and consult it in every action. We too, should be intent on doing nothing that would dishonor our Father's name.

REFLECTIONS UPON THE BOOK OF RUTH

The Book of Judges records Israel's terrible failure in the land. There was no king then and so lawlessness and confusion reigned. The Book of Ruth holds a unique place in the Sacred Canon. It comes in between Judges and Samuel. Spiritually then, it connects the Judges and the Kings. It is, therefore, parenthetical and sets forth a parenthesis between Israel's failure under the Judges and the glory of the kingdom under the Kings.

Naomi, being left alone and forsaken in the land of Moab, is a type of Israel to-day, who, because of their unbelief and failure, are scattered among the nations of the earth, having lost their faith and their land, are in blindness and have no more than a formal profession.

The present dispensation is parenthetical; it is thrown in between the rejection of the Lord by Israel as their king, and His return to "restore the kingdom to Israel". Its great Divine purpose is, to "gather out a people for His (Christ's) name" *(Acts 15:14)*. Those gathered out are mostly from among the Gentiles, however, there is a remnant gathered out from among Israel according to the election of grace *(Rom. 11:4)*. But in the main, God is now working among the Gentiles, displaying His own matchless sovereign grace in the salvation of the number destined to belong to the Church.

The gathering out is conducted upon the great spiritual principle of drawing. Just as Ruth was drawn to decide for the Living and True God by learning about Him from Naomi, so, the Lord is now drawing the destined number to Himself by the Spirit, as the Church obeys the great commission to preach the Gospel to every creature under Heaven. As Christ is proclaimed and made known in His ALL-SUFFICIENCY, unto the ends of the earth, honest souls are drawn to Him by the power of the Holy Spirit. It is, therefore, the duty of the Church to make Christ known in the power of the Holy Spirit, among all nations of the earth. It is the duty of the whole Church to preach the whole Gospel unto the whole world. And just as soon as the last Gentile has been saved and added unto the Church, the Lord will return and receive the Church unto Himself *(Rom. 11: 25, 26)*, and, after this He will return to the earth, restore Israel and the kingdom that is broken down and in ruin *(Acts 15:14-18)*. Now is the day of grace and the dispensation when God in grace extends unto the sons of men the most marvelous privilege ever extended to the human race; that of belonging to the Bride of Christ and sharing His future reign and glory. Have you embraced this privilege? Are you His now and are you gladly suffering for and with Him? *(Rev. 8:15-17; II Tim. 2: 10-12)*.

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

THE LORD'S DESIRE FOR HIS OWN

(The third in a series of three sermons from The Song of Solomon. Stenographically reported; revised)

"I am my beloved's, and his desire is toward me" *(S. of Sol. 7:10)*.

This is the third time the spouse expressed her interest in her lover, as well as his in her. The first time she declared it she said, "My Beloved is mine, and I am His" *(2:16)*; the second time she declared it in these words: "I am my Beloved's, and my Beloved is mine" *(6:3)*. The third time she exclaimed, "I am my Beloved's, and His desire is toward me" *(7:10)*.

In the instance of the third declaration you will note that she added a new note; that is, "His desire is toward me". It is a word of assurance, declared without any hesitancy. She declared it because she knew it to be a fact. It is as if she said, "I belong to my Beloved alone, and on his part, he longs after me only." It indicates a strong mutual love and interest, as well as real consecration and devotion.

The spouse says, "So far as I am concerned I belong to my Beloved, and His desire is toward me. He cares for me only. I have one lover; He has one lover, and that is enough for both of us, I am at His pleasure; I am altogether for Him, and He is altogether interested in me and in my welfare. Let anyone tempt who wishes, no impression is made upon me, for I am my Beloved's. Let the whole world know I belong to Him. Let anyone solicit from Him, let any one seek to flirt with Him, let anyone seek to divert His mind from me, I know that His desire is toward me, we twain are in love one with the other; nothing shall ever sever us."

We shall confine our meditation this morning to the latter clause of our text; i. e., to the expression, "And His desire is toward me". You will note that this expression is the very reverse of what God said to Eve upon her having eaten of the forbidden fruit. Said God to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" *(Gen. 3:16)*. God pronounced a curse upon Eve for her disobedience to His command, and for having eaten of the forbidden fruit; and in the pronouncement of the curse, as though He knew and foresaw that the dread of the curse might lead the wife to separate herself from her husband and stay away from him, having nothing to do with him, the Lord so ordered things for the propagation of the race that He said, "Thy desire shall be to thy husband." No matter how much suffering, how much sorrow, how much pain, how much anxiety there would be to womanhood, her desire should be to her husband. But the spouse reversed the order, saying, "His desire is toward me".

God said that the woman's desire should be toward the husband. But the spouse said of her lover, "His desire is toward me". And is not that very significant? Do you know that when we come to the study of things spiritual, most of the orders of nature and the world are reversed? The Lord's love to His people is stronger than theirs to Him. And I am exceedingly glad that it is so. We may sing, and that lustily and sincerely, "O how I love Jesus, because He first loved me!" But do you not know that at the best our love is apt to grow cold and chill, and that possibly when we think we love Him the most ardently our love is not so deep after all, and not so passionate as it might and should be? But no matter what our love to Him may be, thank God, His love for us is always the same. He is ever passionate in His love toward us. Even when our heart has grown cold toward Him, and our affection has lost its warmth and its glow, His interest in us is still the same as ever it was.

FIRST, WE GATHER FROM THIS TEXT THAT THE LORD'S LOVE AND AFFECTION ARE TOWARD HIS OWN.

The New Testament teaches that the Lord loved the Church with a redeeming love. Writing to the Ephesians, the Apostle Paul admonishes husbands, saying, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" *(Eph. 5:25-27)*.

It is interesting to observe that John, in the Gospel accredited to him, speaks of God's love as being universal: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" *(John 3:16)*. But when Paul writes of the love of Christ in this instance, he does not say that Christ loved the world and gave Himself for it, but that it was the **Church** He loved and for which He gave Himself. Therefore Christ's love for the Church is a sacrificial and a redeeming love. He gave Himself for the Church, He made the sacrifice of His life and of His Blood, that He might buy the Church and redeem it out of the slave-market of sin and bring it to Himself, to make it His own peculiar possession.

There is a beautiful touch in the 22nd Psalm, prophetically referring to this very thought. The 22nd Psalm, apart from being the utterance of the Psalmist, is also prophetically, the utterance of the Son of God as He enters the shadow of the cross and goes to Calvary to be crucified and to die. But it contains also a reference to the resurrection; for although Jesus Christ died, He did not remain dead; He rose again from the dead. And whether it be in the Old Testament or in the New, we always find a ray of hope and a glimmer of light in the midst of the darkness of death, in reference to Christ, Jesus Christ could not remain dead, for God would not suffer it to be so. And the Song of Resurrection is found in the Old Testament Scriptures, in prophecy.

In this 22nd Psalm there is a very peculiar and striking petition: namely, "Deliver my soul from the sword, my darling from the power of the dog" *(vs. 20)*. The picture is that of Jesus Christ, entering into the very jaws of Death, the grim enemy, with the Bride in His arms, with the Church folded to His bosom; and He prays, "Deliver my darling from the power of the dog". Jesus Christ, the Son of God, went into the jaws of Death for the Church of His love, that He might redeem her and bring her to Himself. And He came forth in resurrection, having accomplished His redeeming purpose, delivering her from the power of the enemy and making her a sharer of His own resurrection life and victory.

In that great chapter, the 13th of Matthew, where are recorded the Mysteries of the Kingdom of Heaven, one of those mysteries is the mystery of the Merchantman seeking goodly pearls; and when He had found one pearl of great price He sold all that He had and bought it *(Matt. 13:45, 46)*. The Merchantman is the Lord Jesus Christ. The goodly pearl is the Church. It is a pearl of great price; that is, of great value. The Lord Jesus sold all that He had; that is, He gave up Himself, His life and Blood to purchase the Church for Himself. There is a beautiful analogy between the pearl and the Church. First, the pearl is found in the bottom of the sea. Now the sea, in the Bible, is the symbol of the nations of the earth. It is in the midst of the nations of the earth that Christ finds the Church, and from whence He brings her to Himself. Second, it is **one** pearl of great price. It is not a half-pearl, neither two nor three, but one and only one. So likewise Jesus Christ has but one Church, and it is a Church of great value, even the value of His own life and Blood.

It is noteworthy to observe for what Christ gave Himself and to whom He gave Himself, for the Church. He gave Himself for it first of all on Calvary, in death; that is, He gave His life, shed His Blood, to purchase the Church, to make it His own. And He gives Himself for it now. He lives in Glory for the

Church, that He might sanctify it and cleanse it with the washing of water by the Word,—in order that finally He may present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing. He died for the Church on the Cross that He might purchase it and make it His own peculiar possession. He lives for the Church in the Glory that He might wash it and cleanse it and sanctify it with the washing of water by the Word, that ultimately and finally He might have a Bride by His side in the Glory, showing not a trace of sin nor of old age. Therefore I repeat, Christ's love for the Church is a sacrificial and a redeeming love.

Then again, **the Scriptures teach that the Lord loves the Church with a tender and a thoughtful love.** It is to be noted that the Church is a very vital part of the Lord Jesus Christ. Quoting from the same chapter, viz., Ephesians 5:30-32, "For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Paul says that we are members of His Body, bone of His bone, and flesh of His flesh. In saying this the Apostle quotes Genesis 2:23, 24, the words of Adam concerning his own bride, Eve. When Adam awoke from his deep sleep and saw the bride by his side, he said, "This is now bone of my bones, and flesh of my flesh: * * therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh".

So, when the Apostle is writing to the Ephesians, and is using the family relationship, and is emphasizing the fact that the husband is the representative of Christ in the human family, and the wife takes the place of the Bride in the spiritual realm, we know he is speaking of Jesus Christ and His Bride. Paul says, "This is a great mystery, but I speak concerning Christ and the Church". Christ is the Husband, and the Church is the Bride. The Bride is a member of His Body, bone of His bone, and flesh of His flesh.

Christ loves the Church with a tender and thoughtful love. She is a part of Himself. Did you ever hear of a man who did not love himself? Paul uses this argument here, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church". A man will feed his body, and foster it, and bestow much care upon it. If he has a little sore on his finger, how carefully he washes it, puts salve upon it, and deftly wraps it with clean gauze. What is the matter? "I have a sore finger." **Only** a finger? "But it is **my** finger and it hurts." He takes care of it, he is concerned about that part of his body; for that part of his body belongs to himself, and it is so vitally a part of himself that when it hurts the whole body feels the pain.

We are linked to Jesus Christ, and just as a man is careful of any part of his body, so Jesus Christ is concerned for the Church of His love. He feeds, cherishes, fosters, and He takes care of it, and once more,

The Scriptures teach that the Lord loves the Church with an unchanging and an unending love. That pregnant clause of John 13:1 comes to me with much force, where we are told that "Jesus, having loved His own which were in the world, He loved them unto the end". He knew all about them; He knew all about their weaknesses; He knew all about their blunders; He knew that very shortly He would enter the shadow of the cross, would stand before the magistrates in the courts of justice, would be unfairly tried, unjustly condemned; He knew all He would have to suffer in that last agony. He knew, too, that awful darkness would come upon Him, and that He would enter into death and suffer, and that those whom He had chosen for His own, to be with Him for those three and one-half years, would not be near. He knew that they would all be offended at Him. Furthermore, He knew that poor Peter, with all his boasting and self-confidence, would deny Him and swear that he did not know Him. And yet, in spite of their blunders, their failures, their faults, their stumblings, their denying of Him, Jesus loved them to the end.

The eighth chapter of Romans begins with **no condemnation** to them that are in Christ Jesus, and closes with **no separation.** And I want you to notice the closing verses: "Who shall separate us from the love of Christ"? That is the question Paul asks. Then he goes on and mentions seven things, and asks if they shall. What are they? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword"? What terrible things these are! How men dread to be obliged to experience any one of them! Yes, we just naturally shrink from them! But shall they separate us from the love of Christ? In positiveness the Apostle declares, "Nay, in all these things we are more than conquerors through Him that loved us". He now brings a conclusive argument, saying, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" *(Rom. 8:35-39)*.

Here the Apostle mentions ten things, and there isn't anything in earth or in Heaven, or in hell that could be added, and all of these things are not able to separate us from the love of God which is in Christ Jesus. The emphasis, however, is not laid upon the fact that these things will not cause us to cease from loving Him, that our love will not chill toward Him; but that they cannot chill His love toward us. For His love to His own is unchanging and unending.

The Lord is bound to His own by an eternal love choice; for He has chosen them before the foundation of the world. The Lord is bound to His own by the new covenant in His Blood; He has purchased them by His own precious Blood; He has paid an enormous price.

The Lord is bound to His own by redemption suffering. He went through the agonies of Calvary, where the burden of sin bore upon Him so heavily that the pressure became so intense that the blood from His veins burst through and He sweat great drops of blood. The Lord went into the darkness of the Cross and suffered the awfulness of that terribly cruel death, and went down to Death—just to redeem the Church, His own. Will He now forsake the Church?

The Lord is bound to His own by an inseparable union. They are members of His Body, flesh of His flesh and bone of His bone. Will He cease from loving them?

The Lord is bound to His own by His position in the Glory. He is at the right hand of God praying for His own, interceding for them, and ministering to them. Will He then cease loving them?

The Lord is bound to His own by His promise to return to receive them unto Himself; for did He not say to them, "If I go I will come again and receive you unto Myself, that where I am there ye may be also"? Will He then fail His own and cease from loving them? Nay, Jesus Christ loves His own with an unchanging and an unending love. They are His for time and for eternity, no matter what may happen.

SECOND, WE GATHER ALSO FROM OUR TEXT THAT THE LORD'S WELL WISHES ARE FOR HIS OWN.

"His desire is toward me".

He would have His people enjoy His very best. He is not unconcerned about their welfare, neither is He unmindful of their daily interest and needs. It has happened in times past that some men (or human beings who call themselves men) have had wives and half starved them, and made their lives miserable and sad by abuse, inconsideration and unconcern for their welfare. But not so with the Heavenly Bridegroom. He is a model Husband. He wants His Bride to enjoy the best He has. He is ready to spend His all for her welfare, comfort and happiness.

Then too, the Lord would have His own to be at their best, for Him. Every command to separation, to service, to well doing and obedience is but the expression of His desire for their good; for He knows that if they separate themselves from the things concerning which He commands separation, that will be for their good. He does not ask His people to separate

themselves from things merely for the sake of separation. There is a principle involved in it; and His own who obey the command to separation receive a spiritual benefit.

If the Lord asks His own to do some service, that service will redound to their good as well as to His glory and the benefit and blessing of others. Every Spirit-inspired prayer on record in Holy Scripture is the expression of His desire for them. Go through the Epistles of Paul and read the great prayers inspired by the Holy Spirit. Read the prayer for the Philippians in the first chapter; read the prayer for the Ephesians in the first chapter; and then the second one in the third chapter. Read the prayer for the Colossians in the first chapter, and the prayer for the Thessalonians in the fifth chapter of that Epistle. All these Spirit-inspired prayers are but the expression of the heart of the Lord Jesus as to what He wishes for His own. Every Spirit-inspired wish on record in Holy Scripture is the expression of the desire of His heart for them.

Read the opening salutations of the Epistles to the Churches —"grace, mercy and peace be unto you". Read the concluding benedictions, as they close their letters, "The grace of the Lord Jesus Christ be with you all"; "The grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all". What are these well wishes but the expression of the desire of the Lord Jesus Christ for His own? He wishes their good.

But I think we dare to say that the Lord's desire for His own is most clearly and fully expressed in His High Priestly prayer in John 17. In this prayer the Lord prayed for six specific things for His own.

First, He prayed that they might be kept from evil *(vs. 15)*. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil". The Lord did not pray the Father to take His own out of the world, away from evil; for He needs them in the world. They are the light of the world; they are His witnesses to the world; they are His representatives in the world; they are His ambassadors to the world. He needs them in the world, and so He does not pray the Father to take them out of the world. Then too, they need the world. They need the experiences that they get in going through the world of sin.

His own should not take the troubles and trials of this world as so many distressing things they have to go through. They are God's discipline, and if they go through them enduring patiently in the Name of the Lord, then they get glory out of them, and an eternal enrichment. We need the discipline that results from going through this world of sin. The Lord knew that, and so He did not pray that His own should be taken out of the world where the evil is; but He prayed that the Father would keep them from the evil.

Now the "evil" here referred to I believe is evil in the abstract. In some instances where this expression is used in the New Testament, it means "the evil one", but I believe here it means evil in the abstract, the evil that is in the world. And O how much evil there is in the world! How much there is here to defile and contaminate, and mar and spoil! From all this evil Jesus prayed the Father that His own should be kept.

Second, Jesus prayed also that they might be sanctified through the truth *(vs. 17)*, "Sanctify them through Thy Truth: Thy Word is Truth". Believers are sanctified in Christ potentially, for Christ is their Sanctification; but the Lord here prayed for their practical sanctification, and this comes through the Truth; that is, the Word of God. As the Word reveals to the believer things that are wrong in his life, and things that are not according to the will of God nor in harmony with the Spirit of God, and he judges them in the light of God and puts them away, he is being sanctified through the Truth. This is the practical side of sanctification. O beloved, God wants a sanctified people. He prays by the Holy Spirit, through Paul, "The very God of peace sanctify you wholly". I like Martin Luther's German translation of this, which reads, "The very God of peace sanctify you through and through".

Third, Jesus prayed that His own might be one, as He and the Father are one *(vss. 21, 22)*. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one".

It is observed that in a potential sense all God's people are one in Christ. The Apostle says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" *(I Cor. 12:12, 13)*. Are we saved and in Christ? then we are one body in Him. But the Lord would also have His people one in a practical sense, in order that their oneness in Christ may be manifested and expressed before the world. This is what Jesus prayed the Father for. Do you not see the wrong, then, and the sin, in God's people not being united and harmonious? The Lord has set a high standard for the unity of His own. Again and again believers are exhorted to be of one mind, to be at peace among themselves, and to all speak the same things. The Lord desires that His people be practically one; that is, one in mind and judgment, one in purpose, object, motive and interest. Strife and faction are not pleasing to the Lord; they grieve the Holy Spirit and hurt the cause of Christ.

Fourth, Jesus prayed that they might be where He is *(vs. 24)*. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory". Jesus Christ will never be satisfied in Heaven until He has the Church of His own purchase and love with Him by His side. And therefore He said, "If I go I will come again and receive you unto Myself; that where I am, there ye may be also". Did you ever notice that He did not say, "I will come and receive you to **Heaven**—to **a beautiful mansion**"? No, the Bible does not say that. It reads, "I will come again and receive you unto **Myself**". The Lord Jesus desires that His own shall be with Him throughout all eternity; therefore He gave assurance that He would come again and receive them unto Himself; that they may be with Him.

Fifth, Jesus Christ prayed that they might behold His glory *(vs. 24)*. "That they may behold My glory which Thou hast given Me". Wonderful thought! Brethren, think of it—to behold His glory—to see how glorious and how excellent He is. The glory which He had with the Father from before the foundation of the world, He laid aside in order to come down to the incarnation, to go to the Cross and to die to redeem the Church. But He came forth from the grave and has been received up into Glory, having received again the glory He had with the Father, and has also been given official glory because of His marvelous humiliation and obedience to the eternal purposes of God, in dying the shameful death of the Cross. He is going to come in wondrous glory, for He is so exalted that He has a name above every name, that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" *(Phil. 2:10, 11)*. He wants His people to be with Him and to behold His glory. O, what a sight that will be!

Sixth, Jesus prayed that they might know His love *(vs. 26)*. "And I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them". O what a wonderful depth of meaning there is to those words! In actual, practical reality the Lord wants us to know His love, the love that passes all understanding. He wants us to enter into the conscious knowledge and enjoyment of it. He wants us to be enraptured with His love. He wants us to breathe deeply of the fountain of His love. He wants us to bask our souls in the sunshine of His love. He wants us to remember when the clouds hang low and the storm breaks and the waves of distress and sorrow roll—He wants us to remember that He still loves us and that He knows, He loves, He cares.

Are you discouraged because of failure and sin? Jesus is your Advocate with the Father. Come to Him, confessing your failure and your sin, and He will restore you to fellowship with

(Continued on page 9.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

OUR ENEMIES—THE PHILISTINES

By Chas. F. Reitzel, *Bible Teacher, Altoona, Pa.*

Let us take up the study of the people known in the Bible as the Philistines, and if we can ascertain a few particulars about them we will then have a clue to the nature of our spiritual Philistines, for the one is prototype of the other.

I. Who were the Philistines? What was their pedigree? In short, they were the descendants of Ham *(Gen. 10)*. Ham means black, or sun-burnt. The glorious rays of the Sun of Righteousness will either save a man or harden him—either melt and subdue him or burn him black. The men who knew God and glorified Him not as God, had their foolish hearts **darkened** *(Rom. 1:21)*. This is always the sad and inevitable sequence of those who wilfully prove themselves abortive to the light of God and the Gospel. But the sad work does not stop there. From one depth of sin to another they go deeper and deeper into iniquity until they reach a state of pollution that is almost unmentionable and unprintable. See Romans 1:21-32.

II. But where did the Philistines come from? They hailed from Mizraim or Egypt. Now Egypt looks to the Nile for its blessings. The Egyptian sees little that is above the Nile. In short, the Egyptian lives exclusively in the realm of the natural. So the Philistine is a picture of the materialist.

III. Where did the Philistines go? or to what place did they emigrate? They left Egypt and went into Canaan. In this they imitated the doings of the Israelites. But Israel left Egypt by the killing of the Passover, and entered Canaan by the crossing of the Jordan. Now Jordan signifies death or judgment. So Israel got into Canaan by the way of death and judgment. The Philistines entered the land of Canaan, but by **another** way. Says Jesus of such, "He that entereth not by the door into the sheepfold, but climbeth up some **other** way, the same is a thief and a robber". The Philistines had no Passover and knew no crossing of the Jordan. They had no sentence of death in them, and hated the very thought of atonement by blood. For just as soon as Samuel offered the **"burnt offering,** the Philistines drew near to **battle"** *(I Sam. 7:10)*. They would have nothing to do with a religion of the shambles. In this the modern Philistine is like his prototype—he despises the Blood of Christ. He is a modernist.

IV. The Philistines, it seems, are always mentioned in connection with the land of Canaan, notwithstanding the fact that the land of Canaan was given to a people whose God was the Lord, and whose redemption was by Blood. So Canaan was no place for Materialists or Unitarians. And why should the materialistic Modernist find a place even in the nominal church? The church, which is Christ's body, is made up of redeemed, born again, people. Their hope is founded on the work of the Cross. If we did not believe in an atonement by the shed Blood of Christ we would leave the church and give it over to the ones to whom it has been given and who do believe such things.

But why does the Modernist stay in the church? He stays in the church, we presume, for the same reason the Philistine likely stayed in Canaan. The Philistine could do more damage in Canaan than by remaining in Egypt. So with the Modernist. He remains in the church where his abominable, detestable work is sure to count the most for the devil.

The church means the **called out** ones. Israel was **called out** of Egypt *(Hos. 11:1)*, but not so with the Philistines—they simply went out of Egypt and into Canaan of their own volition, and that irrespective of the fact of the God of heaven. Why didn't they stay in Egypt where they belonged?

V. Prior to the time of David the victories of Israel over the Philistines were rather partial and limited. For instance, of Samson it was said, that he should **"begin** to deliver Israel out of the hands of the Philistines" *(Judg. 13:5)*. And there will be no complete deliverance for the church from the present apostasy in this age. Then, later on, the Philistines headed up in a super-man, the giant Goliath. The modern Philistine movements will shortly head up in another super-man, the man of sin, the antichrist. Goliath, the Philistine super-man, was slain by David. David's Son, the Lord Jesus Christ, will consume the antichrist with the spirit of His mouth, and shall destroy him with the brightness of His coming. Hallelujah, what a prospect!

But David's overthrow of the giant Philistine was not the finish of the Philistines. There were Philistines after that. And when Christ destroys the antichrist it is not to be assumed that that will be the last of the enemies of Christ. Far from it. This is evident from such passages as Revelation 20:7-9. Later on "David smote the Philistines and subdued them, and David took Metheg-ammah out of the hand of the Philistines" *(II Sam. 8:1)*. But what does this verse with this strange word—Metheg-ammah—mean? According to one interpretation it would be equivalent to saying, that David took the arm-bridle out of the hand of the Philistines. That is to say, He utterly broke the ascendancy of the Philistines. And so Christ will do with the modernistic Philistines. "For He must reign, till He hath put all His enemies under His feet". He will not cease His warfare against the opposers of the Gospel until "He shall have put down all rule and all auhority and power".

THINK IT NOT STRANGE

O. R. Palmer

"Beloved, think it not strange concerning **the fiery** trial which is to try you, as though **some strange thing** happened unto you" *(I Peter 4:12)*.

Well did the Holy Spirit know this was the very thing we would do by nature. Having come to know God and to desire to walk with Him, why should trials multiply and difficulties beset us on every hand? The deeper our desire to do the will of God, the more hemmed in we seem to be, the harder the pressure, the greater the trials, and the hotter the fires of misunderstanding, of opposition or even of persecution. We begin to wonder and to **think it strange.** Alas! the enemy of our souls at such times injects the poison of doubt as to the justice of God, as to whether He would permit such things if He really loved us! And yet our Heavenly Father, who gave us His only begotten Son to be our Saviour, while we were yet sinners, and with Him does freely give us all things, has told us beforehand trials would meet us on the journey to the Celestial City, and instructed us how to meet them when they come.

Sufferings and Glory

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when **His glory shall be revealed,** ye may be glad also with **exceeding joy"** *(I Peter 4:13)*.

Here, then, is the outcome: joy, exceeding joy just a short distance ahead. Our Saviour found it. "Who for **the joy that was set before Him** endured the cross, despising the shame, and is set down at the right hand of the throne of God" *(Heb. 12:2)*.

We are told to endure hardness as good soldiers of Jesus Christ, for "if we suffer (with and for Him) we shall also reign with Him" *(II Tim. 2:3, 12)*. We may, therefore, be assured that God has some gracious things in store for us, if we maintain a good testimony for Him when the testings come *(Rom. 8:17, 18)*. But, and we have so many 'buts' in our life, what am I to do in these trials? They are too much for me, and I do not know how to get through them, let alone having a note of rejoicing and a real victory in my Lord.

Wings Like a Dove

How often the teaching of the Book of Psalms comes home to us, touching our very experience. The Word of God is living; the only Book that is alive; and the Writer by our side in the very path with us, knows all about our testings. The inspired Psalmist says:

"O that I had wings like a dove! for then would I fly away, and be at rest.

"Lo, then would I wander far off and remain in the wilderness. Selah.

"I would hasten my escape from the windy storm and tempest" *(Ps. 55:6-8)*.

Have you had a similar experience when wearied and worn with trials you felt like running away from all, getting out into some wilderness where no one could see you, and thus you would escape from the storm and the wind. But rest does not come by running away from trials, nor by seclusion in the desert. Rest is in Jesus who has invited all who are weary and heavy laden to come to Him and He would give rest *(Matt. 11:28-30)*. His rest may be had in the very midst of the tempest. He never leaves nor forsakes His own. We are not here to dream, to drift. We are soldiers as well as sojourners. As such we are to endure the fire of the enemy, and to "fight the good fight of faith".

The Enemy's Fire

Some one must stand the shock of battle. Some one must endure the burden and heat of the day, and do we not rejoice that our Father has permitted us to live and to bear testimony in such a day as this? We have the privilege of suffering with Christ for the sake of His body *(Phil. 1:29)*. To murmur, to question the love and justice of God, is grave disloyalty to our Head, and will be a cause of rejoicing to Satan.

The road may be long, but there comes a turning. The night dark, but daybreak is ahead. The very pressure of the enemy may be to induce you to retreat from your position in Christ, to weaken you in your inroads of his territory in testifying for Jesus, or in praying that others may be rescued from his snare. He may know the Lord will hasten to your rescue, and what he does he must do quickly, and, therefore, he multiplies your trials. Nehemiah would not waver nor compromise, but said, "I am doing a great work, so that I cannot come down" *(Neh. 6:3)*.

Selah

The word Selah occurs in the midst of the Psalmist's trials and his desire for the wings of a dove that he might fly away. It is said to be a musical term and means **"to lift up."** The pitch was too low. May it not have been placed here also to indicate that the Psalmist, and we, need to have our spiritual life quickened, and lifted to a higher pitch. If the trial produces a minor key, instead of a major, and we are doleful pilgrims, we need SELAH —to lift up. Are there none who can sing the triumphant songs of Zion? Why hang our harps on the willows? God is greater than all our difficulties; more, **much more,** than all that may be against us *(Rom. 8:31-39)*. Selah.

The Psalmist has a new vision before the chapter is completed, and has left it for our instruction and encouragement. "Cast thy burden upon the Lord, and He shall sustain thee". This word **sustain** may have a two-fold meaning. He will maintain our cause according to His promises *(Ps. 37:23; Heb. 13:5, 6)*, and He will also sustain us in the sense of making the trials to be food for the nourishing of our spiritual lives. By His grace, they will give a clearer vision and deeper fellowship with our Lord; a discernment as to what is given to us by Him to be endured for His sake, enable us to refuse what we are sure is sent by Satan *(James 4:7)*, and will cause a better understanding of what others are passing through, that we may be of spiritual help to them.

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SECRET SPRINGS OF JOY

J. B. K.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them".

Beaten by an angry mob, scourged until their backs ran blood, their stripes unwashed, thrust into the closest prison, and their feet painfully fast in the stocks, yet at this tragic time, and in the darkest hour of the night, they cannot restrain their joy, but must burst forth into songs of praise to God. "And the prisoners heard them" with wonder and amazement. Well might they, and well may we seek their secret.

It is this: Joy springs from the soul. It issues from the inner life. It depends on the spirit. It gushes from the heart. It is a flame kindled by the light Divine. It comes from a consciousness of God's presence. Only in its shallowest form is it a quality of the body. And as the grasp and sensibility of the soul are intenser than those of the flesh, so can the soul be filled with a rapture that rises supreme over the sufferings of the body. Thus it is independent of outward circumstances.

Here is one of the greatest mistakes made by the world. The common belief of mankind makes joy an outward state. Hence material prizes are eagerly sought for. But happiness never has nestled in the perishable things, nor risen like a flower out of the soil of the world.

This Paul and Silas realized. They had deliberately chosen the life and things of the Spirit. Their souls drank of living fountains. They thrilled with the wonders of grace. From the wounds and fetters of the body, their souls rose to the Divine, and the face of God looked upon them in love. And in the ecstatic vision they forgot abuse and pain and danger, and woke the stillness of the night and cheered the gloom of the prison with joy they could not repress.

When we have learned to taste the sweetness of grace, when our souls have known how to be "joyful in God", all infirmities of body will be but as minor notes in our swelling anthem of praise.—*Christian Herald.*

THE SCHOOL OF GENTLENESS

Dr. J. H. Jowett

"The fruit of the Spirit is * * gentleness" *(Gal. 5:22)*.

They tell us that when Lord Lister was operating in the hospital wards at Edinburgh the wards became a school of gentleness and human sympathy. One of his assistants mentions how his countenance darkened with severity when an unthinking student lifted a broken leg somewhat roughly. Everything was done with the tenderest solicitude. Even his speech was softened with unfailing considerateness. He never referred to some hospital patient as "this case," but always spoke of "this poor man" or "this poor woman." Those who labored with the great surgeon are not likely to forget his strength, but they are even less likely to forget the gentleness which was the fruit of his strength.

Well, who can read this of Lord Lister without thinking of the Great Physician, and His passage through the hospital wards of the common life of men? With what infinite gentleness He ministered to bruised reeds and broken hearts! What tender names He gave them! "Son!" "Daughter!" He was never rough, never brusque, never impatient, never in a hurry! His tender approach was part of the cure. His very touch had healing power. He handled the burdens of men in such a way as to immediately make them lighter. Many a broken heart was strangely comforted by His Presence even before the life had been made whole. Most surely the hospital work of our Saviour was a school of gentleness!

Have we quite learned His way? "Teach me Thy way, O Lord"! Do we know how to lift broken limbs? Do we know how to handle broken lives? Do we find more delight in denouncing sins than in helping sinners? Are we more expert in abstract analysis than in practical comfort? There is surely an almost crushing need of gentleness in days like these. Let us make no mistake about it, we are not less strong when we become gentle. Real gentleness is not weakened strength; it is strength disciplined, purified, refined. Gentleness is matured strength. It is the full corn in the ear. Roughness has never finished its training. It needs to go to school.

And what is the school? It is the School of the Spirit. We need the fellowship of the Holy Ghost. And in that academy school-time is never over. Every new grace unveils another yet to be won. "Glories upon glories hath our God prepared!" One of the treasures of the school is the grace of gentleness. Only we do not so much acquire it, we become it. It is not a work, it is a fruit.—*The King's Business.*

TALKATIVENESS

"He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" *(Pro. 10:17-19)*.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit-growing, it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity, the soul runs wild in word-bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for the Lord Jesus Christ, but of that incessant chatter of nominally spiritual persons—of professors of purifying grace. It is one of the greatest hindrances to deep solid union with God. Notice how people will tell the same thing over and over; how insignificant trifles are magnified by a world of words; how things that should be buried, are dragged out into gossip; how a worthless nonessential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner, until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to it own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam, the more they are condensed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move an inch, and so the true action of the heart, if expressed in a few selected words, will be impressed upon the minds of hearers indelibly, but if dissipated in any rambling conversation, is likely to be of no profit.

Second: It is a waste of time. If the hours spent in useless conversation were spent in secret prayer or profitable reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third: Loquacity inevitably leads to saying unwise, unpleasant, or unprofitable things. In conversations of a spiritual nature, we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk.

The Spirit of God warns us that "in the multitude of words, there lacketh not sin". It is impossible for even the matured saints of God to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. "If others are noisy and gabby, I must determine to live in constant quietness and humility of heart. I must guard my speech, as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation, or withdraw from company to enter into deep communion with my precious Lord."

The cure for talkativeness must be from within, sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake, or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge, spareth his words, and a man of understanding is of a cool spirit" *(Prov. 17:27)*.

Additional copies may be had from
AMERICAN-EUROPEAN CHRISTIAN FELLOWSHIP
704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

WHEN THE REAPING TIME COMES

By George Muller, Given at Bristol in his 92d year

"In the morning sow thy seed, and in the evening withhold not thine hand". That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that brief—very brief—as compared with Eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in Heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I was through I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"For thou knowest not whether shall prosper, either this or that". We know not what God is about to do, because He does not tell us if it is at this or that particular time He will own our labor and service.

"Or whether they both shall be alike good". God may bless, not merely at one time, but both times. In the **morning** the work may be commenced, in **the evening** the Holy Ghost may deepen it, and God may bring double blessing out of our poor, feeble service.—*Selected.*

THE LORD'S DESIRE FOR HIS OWN

(Continued from page 6.)

Himself, He will forgive your sin and cleanse you from all unrighteousness. Are you burdened with the cares of life and the toils of the day? He says, "Casting all your care upon Him, for He careth for you".

Are you tempted and tried by the allurements of the world, and by the desires of the flesh and of the sinful nature that is in you? Are you tried by mysterious providence, by disappointments, by hard circumstances, by false friends, by failing brethren? Then remember that He was tempted in all points like as we are, and yet without sin; therefore He is able to succor them that are tempted.

Are you sorely bereaved and full of sorrow? Has the grim monster, Death, come into your home and taken from your side a loved one? Have you carried to the cemetery that one and left him in the grave, and gone home with your eyes full of tears and your heart heavy and sad? He knows how to comfort you and to set your weary heart at rest.

Are your friendless and homesick? Remember you have a friend in Him who never fails, and He has gone to prepare a home for you, and soon will come to take you there. Then you will be at home forever with the Lord. Is your earthly outlook dark and full of shadows, and can you see no light as you look ahead? Is everything dark about you? Look up, there is light above. Jesus lives and reigns in the realms of glory, and He cares for you. He loves you, He knows all about you. Thank God, for such a Saviour!

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society: the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

REJOICING IN A BUILDING UNDER CONSTRUCTION

In acknowledgment of funds received through the American-European Fellowship a letter was received from the Church of Evangelical Christians in a Russian city, which reads as follows:

"The $122 sent by you to help us to build our church building received. Thank God and you. We are glad especially that the help came in time when greatly needed. We had to pay notes and 400 Rubles were paid.

"On the day of Pentecost, in the presence of many strangers, we baptized fifty. Our dear Brother, I. S. Prokhanof took part, spending five days with us. In other parts of our province the Lord is using His children, and souls are being converted. The building of our meeting place continues, but we lack means.

Pastor E., President S., Treasurer S."

CONFERENCE IN GERMANY

Under date of July 21st friends in the Light to the East Mission acknowledged receipt of a remittance from us amounting to $184.53, and added the following:

"During the first week of July we had a highly blessed conference, attended by five hundred to seven hundred believers. Men from Germany and other countries were among the speakers, among them being the brother of the King of Sweden, who is a blessed preacher of the Gospel; also brother de Heer from Holland, a well-known preacher and singer of the Gospel. We expected Mr. Hellyer to be with us, but unfortunately, he informed us of being obliged to go to Poland. We looked also for Brother M. . . . one of the brethren supported by your gifts, to come from South Russia, but although he came as far as Riga, he did not get to the conference. We expect the reports concerning his work will be most interesting and worthy of being translated and mailed to you.

"As the fund intended for supporting the three brothers, M. . . in Charkow, K. . . . in Leningrad, and M. . . . in Caucasus, is at its end, we should be very thankful for further contributions, that we may continue to assist them in their blessed work.

"May the Lord further bless our common work. With hearty greeting, Yours bound through the community of the Gospel,

W. L. JACK."

A CALL FROM VIENNA (Austria)

DEAR FRIENDS:

You certainly remember the days of our late uprisings. I feel I must send you brotherly greetings, but also a renewed request to pray more earnestly for our poor land, which is unable to maintain itself in any way whatever. These last days have shown us again how absolutely necessary mission work on a large scale is for our poor misled people and how insignificant our work is which we are doing. We need men, means and buildings in order to do a larger work. We hope this emergency may wake up many of our old friends, and interest new ones, and that they may desire to support our work more than formerly.

During those days of disturbance the writer was holding meetings in Gallnewkirchen, where some sixty workers and pastors were present from various cities in Austria and Germany. The fundamental truths of the First Epistle of John were presented, and it was a time of heart-searching and of sanctifying which is so needed in the work.

We are planning more aggressive work, on a larger scale, for the winter. The writer himself is planning, if God permits, to hold Bible courses for the purpose of deepening the spiritual life on all mission stations. Pastor Kaiser of Buchwald promises to lead in two ten-day meetings in Innsbruck and Salzburg. From Oct. 30th to Nov. 2nd the Austrian Mission Conference is to be held in Vienna. The writer also expects to participate in the Fifth General European C. E. Conference at Budapest.

Through various publications we are endeavoring to carry many inspiring tracts and larger publications to the homes. In Budapest we have the very much valued assistance of the Pastors Modersohn, Blecher and Shurmann. C. E. delegates from Germany and England, on their way to the conference, will visit us with songs and addresses. Thus we are trying to serve our people in every possible way.

Our General Secretary has fifteen lay-workers to assist him in the various stations, and eight sisters. But how much we need your assistance in prayer and gifts.

We greet you all with Hag. 2:4-9:

"Yet now be strong, O Zerrubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

"*According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

"For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land:*

"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

"The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

"The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."

These words greatly comforted us during the very trying days of the late uprisings.

Yours in the bonds of love, PASTOR MONSKY.

General Secretary of the Evangelistic Association of Austria, with branches in Vienna, Budapest, Berlin, Zurich and Prague.

Vienna, July 27, 1927. VII/62, Urban-Loritz-Place 7.

PERSONAL WORK IN ROUMANIA

Siret, Roumania, Oct. 3, 1927.

The Assembly in Siret is still enjoying liberty to conduct meetings, without hindrance by the authorities, though foreigners are still forbidden to preach or teach. The Lord however, is opening doors elsewhere, and personal work is being done, with visible results, for which we praise our dear Lord.

I have been led of the Lord to commence work in the capital of the Bucovina, about 45 miles from here. The population of this city is mostly Jewish and the Lord has given open doors, which are encouraging us to press forward. The need for a permanent testimony, and aggressive evangelical work is most pressing in this city, and I am finding that there is very little opposition, or disinclination to accept literature among the Jews. As for the Gentile population, the need is just as great. There is growing need in this city for a meeting place for both Jews and Gentiles, but rents are very high, so I am making this appeal through "The European Harvest Field" to all its readers for assistance in securing a Hall for religious services and conversations. A suitable place could probably be rented for about $250.00 per annum. Who would like to help in securing such a centre for the Lord's work in this much neglected city with its thousands of careless souls? There is only one very small German Baptist Assembly, which is doing no evangelistic work.

The work in the villages surrounding Siret is also progressing slowly, but we are rejoicing in the prospects of at least one new Assembly being opened shortly. The crying need here is for native workers with adequate support. No steward of the Lord could use His money to better advantage than by supporting one or more native workers. The amount necessary would be from $20.00 to 25.00 per month.

In Siret also, the Jews are commencing to be interested and thankfully accept literature; some are seekers and are visiting our home. We are distributing many tracts and portions of Scripture and the Lord is blessing the circulation of His Word, for which we praise Him, and are grateful that He sees fit to use us as His instruments to tell others the Glad Tidings.

We solicit the prayers of all readers for this most needy land, where the enemy is so powerful and we so weak. Our only strength is in Him, for we know that "He is able" and that He will never desert those that trust in Him.

R. W. HILL.

A REVIVAL IN WARSAW

The following letter is written by Brother A. Prszeorski, a converted priest, who was brought to Christ by Brother W. Zebrowski.

"Since my last letter to you, a taking from, rather than adding to, has occurred in my congregation. Five sisters left me, having sympathy with the Pentecostalists. Brother Wlock, our Colporteur, joined the exclusive Brethren. It seemed that Satan would discourage us who remained.

"By God's grace I was wonderfully strengthened, and He revealed His love to me, all through the winter. I resolved to remain with God and His truth, even if I were left alone. Surely I passed through deep waters, but in His time the refreshing came.

"About Whitsuntide, a young man came to the meetings who was converted and baptized. He soon was led by the Lord to give himself to the distribution of pamphlets on the street. After much prayer, the Lord showed me that we ought to flood Poland with Christian literature and the Holy Scriptures. More than 5,000 different pamphlets have been distributed, in all about 20,000. Soon a lady from Bydgoszcz in the province of Posen, arrived here. She has a gift from the Lord for distributing pamphlets and inviting people to the meetings. Last of all came dear Brother J. Lees to visit us, and presently followed something like revival meetings. Our hall, so recently empty, is now crowded. Some accept Christ in every meeting.

"In the Reformed Church, where I visited the meetings, there are conversions also. The Pastor went on his vacation. They asked me to lead the meetings with the help of Sister Marie Tosio, who formerly worked with Sister Eva. One of the men with whom I had spoken was a member of the church, but he had no assurance of salvation. He now witnesses in our mission, as well as in the church, that he knows he has eternal life.

"Pray for us earnestly. May God give us a large number of souls.

"My Christian greetings!.

(Signed) A. PRSZEORSKI."

This converted priest has translated three of Mr. James McConkey's booklets into Polish. He has about 35 translations from others of our best writers in America.

Which of you, dear readers, will seize the opportunity to help put this literature into print? We are reading continually the best from our Bible Teachers. The Poles do not have the teachers, nor do they have books on the Word. Will we share with them? If Christians in America would see—God is watching, if perchance some will give of what He has given, before He removes it all in judgment. What we withhold from God, He takes from us. Can a man rob God? Pour out, and He will pour in *(Mal. 3:10)*. MARGARET M. GRIFFITH

IN THE GRIP OF THE DARK AGES

Letter from Fred. Stettler, dated at Siret, Bucovina, Romania, August 19, 1927. Mr. Stettler has written that his papers cannot be renewed beyond October 15th, which will mean that he must then leave Roumania. Pray earnestly that God's will may be done.— *Editor.*

When I think back over the doings of the month I am reminded of the seed sowing in spring. There is lots of work, plowing and getting the seed ready for sowing; then we must trust God to water it faithfully that it might bear fruit. Sometimes we grow a little impatient and like children, go the next morning into the garden to see whether the seed sown has come up.

Over a hundred Gospels, Testaments, and copies of Pilgrim's Progress, besides many other portions of Bible truth, have been spread, and in many places are eagerly read. A number of Poles have lately commenced to read the Gospel and the Testaments. A still greater number of Roumanians read the Scripture portions in their own language. There is almost no day that some portions of the Word are not asked for or given away. One of our most recent converts takes the Word and sells it; while his wife has sold her wedding ring to buy a Bible. I have not told them so, but I shall present them with one. Just yesterday one brother returned into some army service and took with him a pocket full of Gospels in the four tongues.

With the exception of one week, I have made my regular weekly journeys. On Tuesday a brother asked for literature and took it about 20 km. away. The same day another package was taken 100 km. away, and just to-day I heard how much it was appreciated. The brethren there are not allowed to distribute tracts, but they place various tracts and Scripture portions on cross-roads so that the first person that comes along picks them up. I have used this same method myself, and on occasion have hidden to observe how the literature was picked up and eagerly read. In distributing the printing this way the authorities cannot lay hold on any particular person, since they do not know who did it. Of course, it is still true that it may be said about many, that they would rather "enjoy the pleasures of sin for a season"; and still others would bid us Godspeed and say with Felix, "Go thy way for this time; when I have a convenient season, I will call for thee".

One good old mother, whose son is saved, went to the priest to have mass read in his behalf. Last week her son pleaded with her to accept Christ, as so many times before. She would not listen, but became angry and ran away. She said she would rather go to hell than be converted. Still others refuse the Bible on the ground that we have a perverted Gospel, because it has no cross on the outside cover. This difficulty has been removed by either giving them a Roman Catholic New Testament, or else printing a cross on the outside of the cover. I suppose they will find some other ground for not accepting the Word.

In a neighboring town they recently had a baptismal service. The brother who was baptized was called shortly after to the town hall, where he was questioned about his new faith, and no words spared to entreat him to come back to the church. Suddenly the fire alarm rang through the town, and this brother's house burned down to the ground; it was not insured. The next day this believer was called again to the town hall, and the officials assured him 70,000 lei if he would forsake the assembly of Baptists and return to the church. "Vengeance is mine, saith the Lord".

About ten days ago I received a new shipment of Bibles and Gospels from Bucharest, and I distributed it to different places where wanted. That same evening two policemen came to one of our brothers where I always keep a large supply, and produced papers of the provincial city, demanding a house search for literature. All there was to do was to say, "Please help yourselves." They gathered forty samples of tracts, booklets, and Scripture portions and left a statement of acknowledgment. They promised to bring them back about a week later, which they failed to do. Thus they are continually annoying the work and the children of God. FRED STETTLER.

CONTENT IN HIS GRACE

Mr. and Mrs. James Thiessen, who have taken the work of Mr. Bekker among the ten thousand Russian Refugees in Berlin, are again expressing their gratitude to Miss Elizabeth Replogle of Hollidaysburg, Pa., for her monthly gift to them through the Fellowship.

The first picture shows a humble cottage where two Russian refugees live. Recently they have confessed their Lord in baptism. The machine on the outside and one on the inside are their only means of support. All day long from 5 a. m. until 12 o'clock at night one can hear the whizzing of the wheels. One sister is sixty years of age, the other twenty-five. They share a single bed, eat from a trunk, and rejoice that in this strange land their Heavenly Father has provided this way of supporting themselves. Mrs. Thiessen is seated beside them with a book in her hand.

MRS. THIESSEN AND TWO RUSSIAN REFUGEES

The second picture shows them outside the cottage, with Brother Thiessen on the right. God is blessing their work. They long to have the help of Brother Argomonoff, if someone would be touched to undertake his monthly support.

"May God be your eternal reward for all you have done for us, is our prayer," they write. How many hearts they could cheer if warm clothing were sent them now to be used over the Christmas season. May there be others who, like Miss Replogle, will sacrifice comforts in order that these missionaries may have the necessities of life.

MR. AND MRS. THIESSEN (AT EITHER END) AND TWO RUSSIAN SISTERS

MARGARET M. GRIFFITH.

THE GREAT THING IN PRAYER

The great thing in prayer is to feel that we are putting our supplications into the bosom of omnipotent Love. Before and above everything, let us take time ere we pray, to realize the glory and the presence of God.—*Andrew Murray.*

A STRATEGIC CENTER

Luniniec, Polesie, Poland.
Sept. 3, 1927.

DEAR FRIENDS:

Your letter of August 11th and check received. We thank our gracious Lord and you, our dear friends, for all your remembrance of us.

We have lately moved from the town of Zadubie to the city of Luniniec. The church in this city has been constantly urging us to come here and to make a center of work here. This is the capital of our district and the place where the district government is located. Any information we need from the government concerning our work will be easier to obtain. Here is a great railroad center and the Post Office, which will be a great aid in our work for the Lord. Of course the living in the city is more expensive; but I know Jehovah-Jireh will provide.

The church in Zadubie was sorry to see us leaving for Luniniec. They accompanied us a long distance, singing the Gospel hymns and with tears of love in their eyes. We promised to visit them as often as possible. Please pray for us all. The need in Luniniec and all around this city in towns and villages is extremely great. We are invited by far off churches to come to them, together with wife, who sings and plays on the handsaw. The Lord is blessing us.

Our little daughter longed for her American kindergarten and for her Sunday School Class in Kansas City, for some time after coming to this land. She often dreamed of her teachers and called their names at night. Everything was strange to her here for some time. Now she is gradually becoming used to this life, and has already learned the languages that are used here. At the meetings she sings in English, Russian and Polish. She has a fine voice. We all three send you and all of our friends in America our most sincere greetings and Christian love. May the dear Lord bless you richly. Yours in His service, J. KOVALCHUCK AND FAMILY.

Sept. 6, 1927.

We have lately held several baptismal services in different places. The Lord blessed us richly. We tried to take a picture of the baptismal service at the river near the town of Zadubie. These services are usually observed at the riverside, and it gives a great opportunity to testify to many people who come in crowds to see them.

Sincerely yours, J. KOVALCHUCK.

REVIVAL SPREADING

Philippople, Bulgaria. Sept. 16, 1927.

DEAR FRIENDS:

I have the joy of telling you that God is greatly blessing His Word and mightily using His servants in the salvation of souls in Bulgaria. Praise the Lord, we are experiencing the joy of a rich harvest. We are having a most glorious reaping-time in various towns and villages we are visiting. We recently closed a Campaign in four places, and not only have thousands heard the Word, but there were decisions for the Lord Jesus Christ. We have never seen such a wave of blessing as we are now experiencing. It is a glorious sight to see the crowds flocking to our meetings and listening to the searching messages.

Pirdope, Zlalitza, Kostenelt and Varna will long remember our visit. In Zlatitz the books were purchased eagerly by men and women. In Pirope the committee of public Reading Rooms decided to pay my expenses to return next Fall to that place for two weeks' mission. In Doushantzi the priest himself invites the villagers to buy our books and Bibles. In Varna 64 raised their hands in one meeting, making decisions to follow our Lord and Saviour. After the last meeting a rich young man came to me and said: "I have found out that I owe some money to God. Take this check, and use it for the Lord's work. I want you to come back to Varna very soon to conduct 15 days evangelistic mission." Of course, I promised to go to Varna once more to hold meetings.

The Temperance Movement in Bulgaria is popularized and widely extended. I am happy to report at this moment a great victory in this line. In the village of Chokek, Varna district, the villagers have closed the saloons in the village by referendum. All villagers say that the victory was won through the efforts of our Colporteur who is working in that district, and has distributed thousands of tracts and Gospels. Another of our colporteurs who is working in Lom district has visited 51 villages in 5 months, where he sold 1893 Bibles, New Testaments, Gospels and portions of the Word, distributing thousands of tracts. He is going from house to house. He visits the villages on foot, because we lack funds for traveling expenses.

Mrs. T. Mechenova reports 209 visitations to homes during August,—speaking to 2069 persons; conducting 19 mothers' meetings with 129 women, and 303 children at her Sunday School. She says: "I have been ten times to hospitals, distributing hundreds of Gospels, tracts, clothing and money. I have been ministering to the sick and poor. Three times I went to the jail, and once to the villages of Boyana, Pavlovo, and Krasno-selo. Seventy-five prisoners expressed their desire to get a Bible and some religious books. I promised to supply them with such books, hoping you will be able to send them."

There are many interesting things to be said, but I must close this time, adding only a word more: Through stress and strain, our mission is true to its faith and to its pledges. It is seeking the spiritual uplift of the people here, and the evangelizing of the masses living in darkness and in sin. At the same time it is doing a truly marvelous work in helping the needy, clothing the naked, feeding the hungry. This work has been rendered possible by the gifts of those who have read the appeals in "The European Harvest-Field".

Again we have to call upon those dear friends for their help. We ask in prayer, and we trust that gifts will be made in the same spirit. Our workers join me in sending heartiest greetings to you and other friends who may read this report.

Commending our work to your sympathetic attention and daily intercession, I am

In the best of bonds, (SIGNED) PAUL L. MISHKOFF.

A MINISTRY LITTLE APPRECIATED

Picture a refugee, in a foreign land, hungry, ragged, homeless. At home, in peace and plenty, he had believed in God. Now, he is even beginning to wonder if God exists at all. He is in despair, and knows not where to turn for aid or comfort, for food or even shelter. Then a ministering angel comes with a little book to be translated, and offering a small amount of cash in payment. He does not know that the money is really a gift to keep him from starving; in his still remaining pride he might feel like refusing, but this is a payment for work he can do. He gladly accepts; the book is a carefully selected tract, actually chosen to meet his own condition and that of many others in similar circumstances.

In his effort to render it into the purest Russian he knows (and he may be a highly educated Russian, with degrees granted by the universities), he is led to consider that tract carefully; its contents become very familiar; they are absorbed into his own mind. Gradually he comes to see the light this little booklet sheds on his own path. Again for him God exists; he believes on Him, and hope shines anew, while he is provided with food and shelter, and a little raiment, perhaps. And all has been accomplished in such a quiet way, with no pressure, no antagonism, no resistance. Now, listen to the one who carries on this quiet, sweet ministry,—a dear lady of seventy-five or so, who loves her own people, even in their exile:

"DEAR BROTHER: May I again lay on your heart the refugee work request, which I wrote about a year ago, that if possible a little more money could be sent to me for my work in Dresden? When highly educated Russians, living in great poverty, come again and again and ask if I can give them some translation, it is so very hard to answer them that I have no money for the work. When I tell them to trust the Lord, I am so very anxious to prove to them that He is a Helper. May He inspire some dear American brother or sister to send me a little money! I have such beautiful English and German pamphlets, which would do so much good to the translator, as well as to the reader. Yours in Christ's love, "BARONESS ADA VON K."

REJOICING IN OPPORTUNITIES

DEAR BROTHER: Luniniec, Polesie, Poland, Sept. 6, 1927.

I am always thankful to my Lord, and to you, dear friends, for the privilege of being in Poland among my people, preaching the Gospel to them. Here I can be much more useful than in U. S. A. There is so much opportunity that I feel unable to describe it.

Last night I came from a town where we had a big meeting and baptismal service. Thirty were baptized and joined the church. Almost the whole town was present at the river where the baptism took place, and many came from far away villages to hear the Gospel and to see how believers baptize. It was a wonderful opportunity to testify, and I thank the Lord that we have these opportunities often here.

In a few days my wife and I are going to another big city to have a meeting. In Luniniec, where we now live, and all around this city, there is much more opportunity than we can take advantage of. "Oh, dear Saviour, help us still more," is our prayer.

I get much blessing from reading your articles in the "European Harvest Field." Some time ago I translated the article, "The Substitutionary Death of Christ" into Russian and sent it to the Russian Christian papers published in the United States and in Poland, and they gladly published it. I intend to send it also for publication in Russia, Finland, and other countries. Am now reading your sermon, "The Need of Patience," and like it very much.

Yours in His service, J. KOVALCHUCK.

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

WHAT IS A JEW?

By Ex-Rabbi Henry Bregman

Everyone knows the difinition of the word "Englishman", namely, one born in, or a naturalized inhabitant of England, or one of English blood. The same applies to "Scotchman", "Irishman", "American" and all the different nationalities; but there is one distinct people of whom the world knows very little as to the name they are known by, or its origin.

The Jew is well known all over the world, and yet very few people know who gave him that name, and what is the original meaning of the word "Jew".

There are people who identify the Jew with business, and even look upon him as "a crafty dealer, grasping money-lender, or one who drives hard bargains."

There are several compounds made up in the English language with the name "Jew", one of which is, "Jew's eye" meaning, anything exceedingly valuable, or for which a medieval Jew would have borne the loss of an eye.

My dear reader, if you but knew that the Jews are God's chosen people, surely you would think differently of them. They are called by the Name of Jehovah *(Deut. 28:10)*, i. e. they are really and actually His people.

Very few know that the Jew will, one day (in the Lord's appointed time) be the nation who will teach the World the Word of God, and be the evangelists of the Gospel to all nations, the Word of God declares so *(Zech. 8:22-23)*. It must be so, whether people like it or not. The truth stands forever.

Once I addressed a large number of children in a Sunday School, and to test their knowledge, I put these three questions to them:—

1. What is a Jew? 2. Who was the first Jew? 3. Who was the greatest Jew?

To my surprise and sorrow, none of the class, about six hundred, could answer. They knew nothing of the Jew, but they could readily answer questions regarding the Chinese and Hindus, but not a word about the Jew.

One boy lifted up his hand to indicate that he could answer the first question, and when given the opportunity to express himself, he answered "A Jew is a sheeny" amidst an outburst of laughter by the whole class.

I learned afterwards that many of the adults who had attended Sunday School for years, also knew very little of the Jew, and therefore had very little love for him.

In order that the reader of this tract may have more interest in God's chosen people, let me explain the three Biblical names by which the Jewish race is known: Hebrews, Israelites, and Jews.

THE FIRST HEBREW

Hebrew was the name bestowed on Abraham when he migrated from beyond the Euphrates and entered the land of Canaan. The Hebrew word "Avar" means to pass over, and "Eber" the land or country beyond the river. Abraham therefore, was not a Jew, as some may think, but was the first Hebrew. According to Gesenius the name "Hebrew" is derived from the name "Eber", whom he considers to be the founder of the Hebrew race, six generations before Abraham *(Gen. 10:24-25; 11:14-16)*. But the more correct idea is, that they were so called from their founder Abraham, from the fact that he passed over the Euphrates to dwell in the land of Canaan; hence they were called "those from the other side."

When Joseph (Abraham's great grandson) told the chief butler of the King of Egypt where he came from, he said "I was stolen away out of the land of the Hebrews" *(Gen. 40:15)*. When Joseph's brethren had a meal with him and with some Egyptians, we are told that the tables were laid for the brethren separate, and for the Egyptians separate, because the Egyptians could not eat with the Hebrews *(Gen. 43:32)*.

When Pharaoh's daughter found Moses, she said, "This is one of the Hebrews' children" *(Exod. 2:6)*, and even Moses' sister called her nation by the name "Hebrew". She asked Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women"? *(Exod. 2:7)*.

Eighty years later when God appeared to Moses, He told him to go to the King of Egypt and tell him, "The Lord God of the Hebrews hath met with us" *(Exod. 3:18; 7:16; 9:1-13; 10:3)*. Later at the time of King Saul and David, the term "Hebrews" was used *(I Sam. 4:6-9; 13:3-19; 14:11-21; 29:3)*. Jonah said "I am an Hebrew" *(Jon. 1:9)*. St. Paul called himself "an Hebrew of the Hebrews" *(Phil. 3:5)*.

The writers of the Old Testament apply to the Israelites the term "Hebrews", either when people of other nationalities are introduced as speaking, or where Israelites are represented as speaking of themselves to people of other nationalities, or where they are opposed to other nations. Among the people themselves, the term "Israel" or "Jew" only, was in use.

THE FIRST ISRAELITE

Israel was the name given to Jacob (Abraham's grandson) by God Himself in Genesis 35:10 "and he called his name Israel" also in Genesis 32:28 the One who wrestled with Jacob, said, "for as a prince hast thou power with God and with men, and hast prevailed".

The word "Sar" in Hebrew means "prince" and "El" means "God" so "Israel" is composed of these two Hebrew words. So Jacob was the first Israelite and his descendants are all Israelites by birth, except one of his children who was called "Jew" and he was

THE FIRST JEW

Jew was the name given by Leah (Jacob's or Israel's first wife) to her fourth son. He was so named because of the praise his mother gave to Jehovah for his birth. His mother called him by that name in honor to God, and no doubt, as a prophecy of his future among his brethren, "and she said, Now will I praise the Lord: therefore she called his name Judah" (Hebrew "Y'hudah" *(Gen. 29:35)*.

Jew is an abbreviation of the name "Judah" (Y'hudah), which means Praise, with the "Y" prefixed to indicate future. So Judah, Jacob's or Israel's fourth son, was the first Jew, and his descendants are all Jews, and each individual is called "Jew" because he is of the tribe of Judah.

The word "Jew" or "Jews" is not mentioned in the Bible until the Hebrew race was divided into two Kingdoms, viz., Israel and Judah. After the death of Solomon, the ten tribes of Israel revolted and the Kingdom of Israel was established under Jeroboam (974 B. C.). The glory of Israel ended with the reign of Solomon. The Kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was the chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. The priests and Levites, and many out of the other tribes who feared God, adhered to Judah, *(II Chron. 13:16)* and the name of Judah was given to that subsequent Kingdom.

THE KINGDOM OF ISRAEL OVERTHROWN

Shalmaneser, King of Assyria, came up against Samaria in the sixth year of the King Hoshea (724 B. C.), and after a siege of three years took the city and carried Israel away unto Assyria *(II Kings 18:9-10-11)*. A cloud of mystery has ever since hung over the fate of the ten tribes.

AFTER THE CAPTIVITY OF ISRAEL

For one hundred and thirty years after the destruction of the Kingdom of Israel, Judah alone was known amongst the nations, and Israel became a nation of the past. We find in the Books of the Bible written after the Kingdom of Israel was abolished, the word "Jew" is used frequently. The people of the nation as a whole were known as "Jews" and the individual was known as "Jew" or "Jewess" because the Hebrew race was condensed to the tribe of Judah as has been already pointed out, although the name "Israel" began to be applied to the whole surviving people.

THE GREATEST JEW

Since we know who was the first Jew, and what the name "Jew" means, let us try and see who the greatest Jew was. We cannot say that the first one "Judah" was the greatest, because the record given of him in the 38th chapter of Genesis is enough to convince us that his morality was very low. All his descendants, like the rest of mankind, are included in the words of the prophet Isaiah, "All we like sheep have gone astray" *(Is. 53:6)*; but the One, Jesus Christ our Lord, who was of the tribe of Judah according to the flesh, and of whom Moses and the prophets spoke concerning His birth, His death, His resurrection, and His coming again; the One who is the Son of God, the Saviour of the world, the One who was without sin God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" *(II Cor. 5:21)*. He was the Greatest Jew and the Messiah.

In the Messiah (Jesus Christ) all the types, prophecies, and promises centre.

The Paschal lamb in Egypt, when the Israelites were emancipated, was a type of "the lamb of God, which taketh away the sin of the world" *(John 1:29)*.

He is the One of whom Jacob, the father of Judah, prophesied saying, that a ruler shall not depart from Judah "until Shiloh (the Messiah) come; and unto him shall the gathering of the people be" *(Gen. 49:10)*. Also Moses in Deuteronomy 18:15-18 foretold of His coming, "The Lord thy God will raise up unto thee a Prophet * * like unto me", and the Holy Spirit confirmed the prophecy of Moses in Acts 3:22.

God's promise to Abraham in Genesis 12:3 "in thee shall all families of the earth be blessed" is being fulfilled and is confirmed in Acts 3:25.

He is the only One whom the sinner must look to, trust in, and expect all his hopes, joys and consolations from, for through Him alone Eternal Life and Salvation are procured. He is the brightness of His Father's glory and the express image of His Person *(Heb. 1:3)*.

WHAT DO THESE TYPES, PROPHECIES AND PROMISES MEAN TO YOU, DEAR READER?

Have you accepted Jesus as **your** Paschal Lamb, to cleanse **you** from all sin?

Are **you** going to be amongst the people who will gather unto the Messiah when He returns again?

Do **you** claim a share in the blessings of our Lord, and are you amongst all those who have accepted Him as their Saviour, Lord and Coming King?

This tract may be obtained at 145 Major Street, Toronto 4, Canada, at 30 cents per dozen, or $2.00 per 100.

The profit of this tract is dedicated to the publication of the Gospel of St. John in Yiddish, translated by the writer of this tract.

WHY CHRISTIANS SHOULD PRAY SPECIALLY FOR ISRAEL

1. **Because of the close relationship between Israel and the true Church.**
   Acts 2:5; 11:26; 13:46; Romans 9:1-5; 10:1; 11:11; Galatians 4:22-31
2. **Because of God's command, with special promises of blessing.**
   Genesis 12:3; Psalm 122:6; Isaiah 62:6-7
3. **Because Israel is still beloved by God for the fathers' sakes.**
   Romans 11:28; Jeremiah 31:3
4. **Because the Church is not complete without the elect remnant of Israel.**
   Romans 11:5; I Corinthians 12:13; Galatians 3:28
5. **Because it is God's will that all Israel shall be saved.**
   Isaiah 12:1-6; Matthew 23:37; Romans 11:23-32
6. **Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh.**
   Daniel 12:1; Matthew 24:4-8; Luke 21:24-31; (See Daniel 9:1-22)
7. **Because of the tribulation testimony out of Israel after the rapture of the Church.**
   Matthew 24:9-14; Revelation 6:9; 7:1-8
8. **Because of the great multitude to be saved through their ministry.**
   Romans 11:25; Revelation 7:9-17
9. **Because no Millennial blessings can come to the nations apart from Israel.**
   Genesis 12:3; Acts 15:16-17; Romans 11:11-15

SERVICE FOR CHRIST

I have one passion, and that is He, and He alone. Henceforth that place is my home where I can have the greatest opportunity of laboring for my Master.—*Zinzendorf.*

REV. ARTHUR W. PAYNE

The following message was delivered at Zion College Hall, London, at the Annual Meeting of "The British Society for Work among the Jews". Mr. Spencer Johnson, who sends us the message has known Mr. Payne for many years, and says "he is one of the most sincere and hardworking Missionaries on the field today. I thank God for this inspiring address".

ISAIAH 14:1-4, 29-32

Prophecy and Palestine

God does not despise the day of small things. Palestine is not a great land in its area, the Jews are not a great people in number. The Bible, compared with the Talmud or the British Museum Library, is not a great Book in size. But Palestine is a Holy Land, the Jews are a Holy People, a chosen earthly people, and this Book, from the first Hebrew letter of Genesis to the last Greek word of the New Testament, is the Holy Bible. The passage that we have read is a prophecy that is not yet fulfilled. When I first went to Palestine, thirty-five years ago as a tourist, I found out three things.

The Bible Is True

historically as to its past—every mountain, every river and all the customs of the people prove that. It is true **doctrinally**, still in the present, for Palestine was once a land blessed with its people, and the people were taken away from the land, as God had said. Judgment fell upon them for the sin of rejecting Jehovah Jesus, even though He was presented to them after His Ascension to Heaven through the Holy Spirit. It is true **prophetically** because one sees signs of the return of that scattered people to their homeland and even to their ancient tongue. A Baptist Minister once told John Wilkinson, the Founder of the Mildmay Mission to the Jews, that he was writing a book to prove that the Jews could never go back to Palestine. Mr. Wilkinson said to him, "Then you had better get out the first edition soon, or they will all be there before it is published." Not long before I left Brother Rohold, superintendent of the Mount Carmel Bible School and the work at Haifa—and I praise God for the privilege of serving there—he had a letter from a gentleman who said that Palestine could not be called

The Holy Land

But it is that because of its past history, its association with Patriarchs, Psalmists, Prophets and Apostles, and with the Son of God Himself, born at Bethlehem, living and walking over those holy fields, dying on the Cross of Calvary, rising from the dead and ascending from the Mount of Olives to return again to that very land. Only yesterday a minister asked me whether I really believed that the Lord Jesus Christ would come back to the Mount of Olives. "Of course," I replied, "most certainly. What does it say in the fourteenth chapter of Zachariah? 'His feet shall stand in that day upon the Mount of Olives'. And

What Did the Angels Say?

(I always like to have the authority of angels as well as the authority of men. I think that when the angels say something it is worth more than all the attacks that men may make on the Bible). "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven", that is to say, of course, to the Mount of Olives whence He ascended. Yes, there is definitely a wonderful future, a clearly defined future for Palestine if we will only study the prophecies concerning it.

The name of Palestine in connection with that land is, I admit, not a very happy one, for where you get that word it is associated as a rule rather with judgment than with blessing, because it is an old name associated with the Philistines. But when we speak of Palestine we mean the Holy Land, the Promised Land. It is in that connection that I am mentioning these facts of prophecy.

It is really wonderful to see what has taken place in

The Last Ten Years

The number of Jews has increased in Palestine from eight to eighteen per cent., and they have built up a wonderful city which has been called the present miracle of the East, that is Tel-Aviv, **the Hill of Spring**, where 40,000 Jews are gathered together, and where they have their own mayor and municipality, their university building, postal system, Hebrew police force, and the ancient Hebrew tongue in its comparative purity revived again amongst the people. In Jerusalem, too, the large majority of the people are Jews. Then there are 110 different colonies, and we had the privilege of visiting some sixty of them last year and telling of the love of God, either through the printed page or the spoken word, to the remnant of God's ancient people in that land.

At the present moment there is

A Set-Back

as far as emigration is concerned, and they are deeply anxious just now that a wider effort should be made for establishing their position

in the land. What is stated in the official Zionist report is worth hearing, because, after all, I don't think they are vain words, though I am sorry to say the Zionists are often forgetful of God in this matter. But it is He who is overruling and one day they will recognise that the Bible means by Emmanuel's land the land of Emmanuel, that the Jews cannot be in the land of their dear Saviour without recognising what a converted Jew once said, "The key of Palestine lies in the hand of our Brother Jesus." They say, "We have indeed laid the foundation upon which a mass of Jewish life can already find sustenance, we have cleared the waste places and built up cities." These are almost the very words of the Prophets. "We have demonstrated Jewish capacity or agriculture," which of course Isaiah had stated should be so. "We have been pioneers in industry and established forms of organised life in which labour occupies a high and honoured position." It is wonderful that there should be such development along that very line. I believe that is the reason why the Labour Party recognise some plan in connection with the return of the Jews to their own fatherland. They also say: "We have spread the Hebrew language, a tongue native to the Jewish population, spreading its influence into the lands where they are scattered and where they are still in bondage."

But, of course, we know that whatever bright side there may be, whatever temporal blessing there appears outwardly to be manifested there is

The Dark Side Coming

We read just now about what was coming from the North, that great land of blackness, darkness and coldness, and we already believe, some of us, that we see signs of this trouble. Then we know that the land of the South is going to take part in their deliverance. Ezekiel 38:13, speaks about the merchants of Tarshish with all the young lions thereof, and of Sheba and Dedan. We must remember that though there will be trouble for Jacob, yet "he shall be saved out of it". The God of Jacob is the God of Israel; the name of Jacob reminds us of the God of all grace, but the name of Israel reminds us that God is the God of glory. And His glory is associated with the fact that His dear Son was a Jew, and that His dear Son said, "Salvation is of the Jews", and there never will be full blessing for the world until that nation accepts the Saviour. As Dr. Gordon once said, "There was a time when there was no difference between Jew and Gentile, then God chose Abraham and many Jews were blessed, and comparatively few Gentiles, under the old dispensation. In this present dispensation comparatively few Jews and many Gentiles are blessed. But we are nearing the time when all Jews shall be blessed and all Gentiles." That is what we are working for and praying for and looking for.

I remember once hearing a friend mention the fact that in a garden just near the Y.M.C.A., Aldersgate Street, there is a statement which says, "This graveyard was converted into a garden." That is

A Very Good Conversion,

and I believe that is what is going to take place with regard to Palestine. It is a place with a dead past, one might say, but it has got a glorious future. If you go into the Orthodox synagogue in Jerusalem, where Sir Herbert Samuel sat and worshipped, and where one has had the opportunity of giving out the Gospel message in conversation, you will find on one side, the tomb of Abraham represented, then the tomb of Rachael, then the tomb of David, and on the other side there is the Wall of Wailing. That looks pretty dead, but it is not always going to be like that. The Lord is going to turn the captivity of His people, He is going to change that.

When my sister, who is a doctor in Jerusalem, met Dr. Burton and Lord and Lady Kinnaird as they got out of the railway train in Jerusalem, she said, "Don't look at Jerusalem as it is, think of what it was, and what it will be." What we say about the place we say about the people. Don't look at the Jew just as you see him now.

Think of What He Was,

and think of what he will be. Think of his past history, of his Prophets and Apostles, and of the Saviour in His humiliation. What will it be when we have a nation of apostles and teachers and missionaries going forth into the whole world? There are probably some fifty languages amongst the Jews in Tel-Aviv alone, although they are all trying to speak Hebrew now. We are living in marvellous times, we are seeing what God has foretold, and again to that land which has been so desolate and waste and without its people, the people are coming back.

If you consult such a book as "The Treasury of Scripture Knowledge," you will find that its references to Scripture are correct, I think, without exception, but when you see its little notes about Palestine, you will discover that they are altogether out-of-date, because such marvellous changes have taken place there. Truly it is a privilege to be serving the Lord in the Holy Land, and a great responsibility for us, who are associated with the British Jews' Society, under the British mandate. But I want you not to forget that while just now there is financial prosperity in Palestine so far as the Government is concerned, to the extent of a balance last year of £1,200,000 on the right side, yet many of the people of that land, especially young Jews and Jewesses, are really suffering and need your prayers and sympathy. We do not want to exploit their sufferings. We want to show them that

Blessing Can Only Come

in again with acceptance of the true Saviour, the Crucified One, the Risen One, the Coming One. He is Jesus the King of the Jews, He is Christ the King of Israel, He is the Lord of Glory, and He is coming again soon! And when He comes, we want to be able with joy to look into His face, remembering that we had not forgotten to pray for the peace of Jerusalem, that we had not forgotten to help in whatever way we could to hasten the time when not only the remnant according to the election of grace should be saved, but when the whole of Israel as a nation should be blessed. The Lord hasten it in His time.

GENTILE DEPARTMENT (Continued)

A CRYING NEED IN CZECHOSLOVAKIA

(Continued from page 1.)

German publication (edited elsewhere) to German colonists at the rate of 700 weekly. This costs $160.00 a year.

Readers, do you realize that these nations in Eastern and Central Europe are the nations which shall be joined in battle array at Armageddon? It may not be long before Mussolini takes under his control this very land and nations near it. The old Roman Empire is about to be revived. Germany, together with Russia, is the power on the north linked with China.

God has sent years of suffering to these nations in this last World War, such as no other nations have experienced in recent years. And why? To prepare them for the Gospel, for the time is short; to warn them before they join forces with the Anti-Christ. These nations are prepared now to hear the Gospel. Jew and Gentile have open hearts. Why then must we plead for your help? We as Christians ought to come to the help of the Lord, and reap a plenteous harvest *(II Cor. 5:20, 21)*.

A SEARCH WARRANT

A Roman Catholic priest in Ireland reproved a peasant for reading the Bible. "But I have a search-warrant to do so," replied the man. "What do you mean, sir?" said the priest in anger. "Why," answered the peasant, "Jesus said, 'Search the Scriptures,' and I am doing only what He tells me to do." The argument was unanswerable.—*The King's Business.*

THE BAPTISTS IN ROUMANIA

(Continued from page 1.)

for you Baptists on this earth—you had better go to heaven where you belong. Be careful that we do not catch you again!"

On Easter Monday a number of Baptist girls were going home from work. Having assembled for prayer, they were arrested and forced to take a "lot" at the lottery, of 20 Lei each, whereupon they were released.

Such persecutions are prevalent in a number of cities. Everywhere the meetings are prohibited and the partakers often cruelly mistreated. The civil officers are standing behind the police in these lawless actions.

At one place the Baptists were forbidden to bury their dead in the public graveyard. The place assigned to them for the burial of their dead is a rocky place where they can scarcely dig down one meter, and there is danger that wild animals will dig up the bodies. The Baptists are allowed no hearing whatsoever before the magistrates.

Thus the life of the Baptists in Roumania, particularly in the Bukowina, is a chain of suffering and persecution. All promises of freedom are a scrap of paper, blotted with the blood and the tears of thousands of innocent people.

SCIENCE TRULY PURSUED

When the famous Austrian surgeon, Dr. Adolph Lorenz, performed many wonderful bloodless operations, a newspaper reporter asked him if his scientific studies had destroyed or disturbed his religious faith. He replied: "Does medical science, or any other science, tend to destroy belief in God? My friend, you are young. I am old. Science, truly pursued, does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God." —*The King's Business.*